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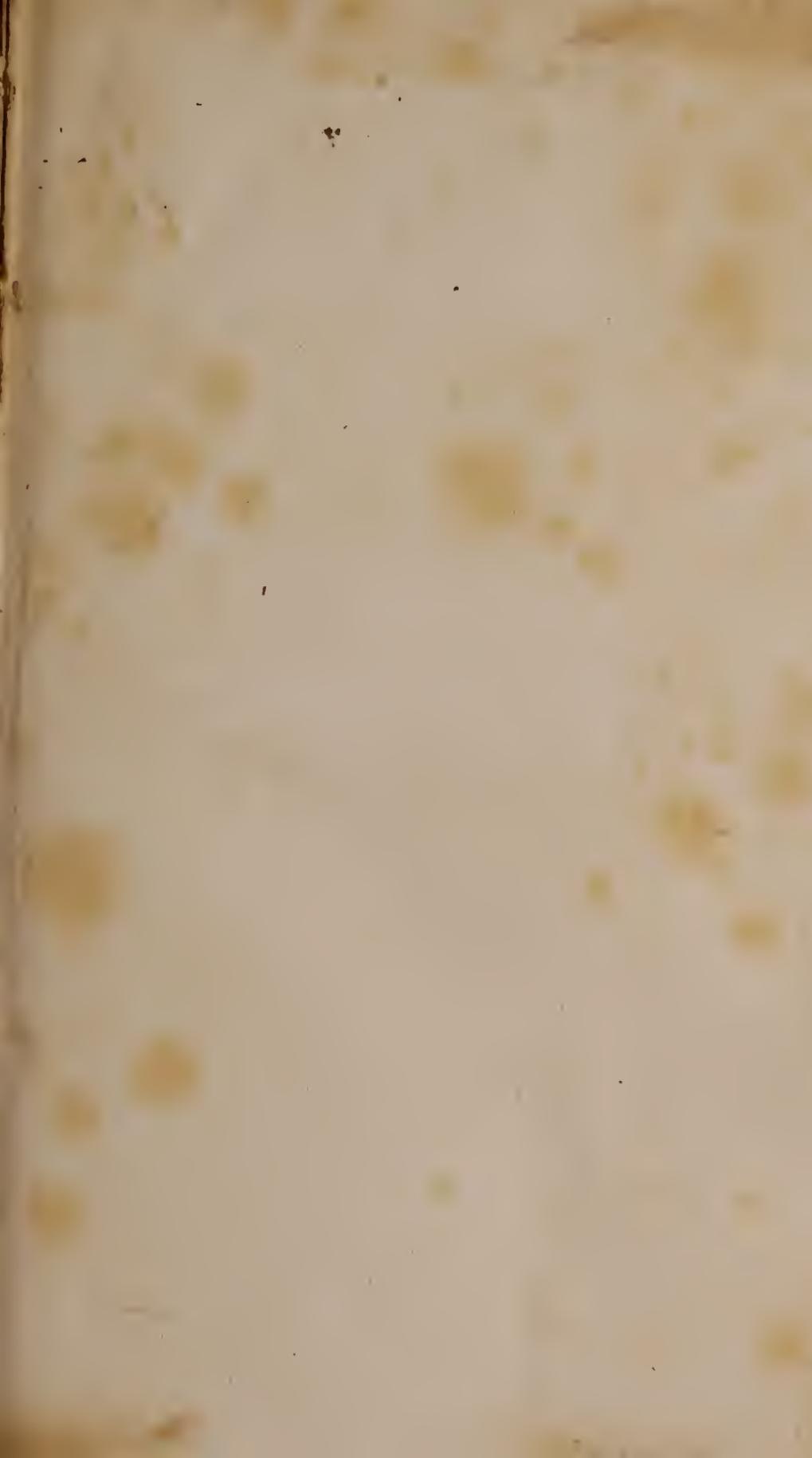
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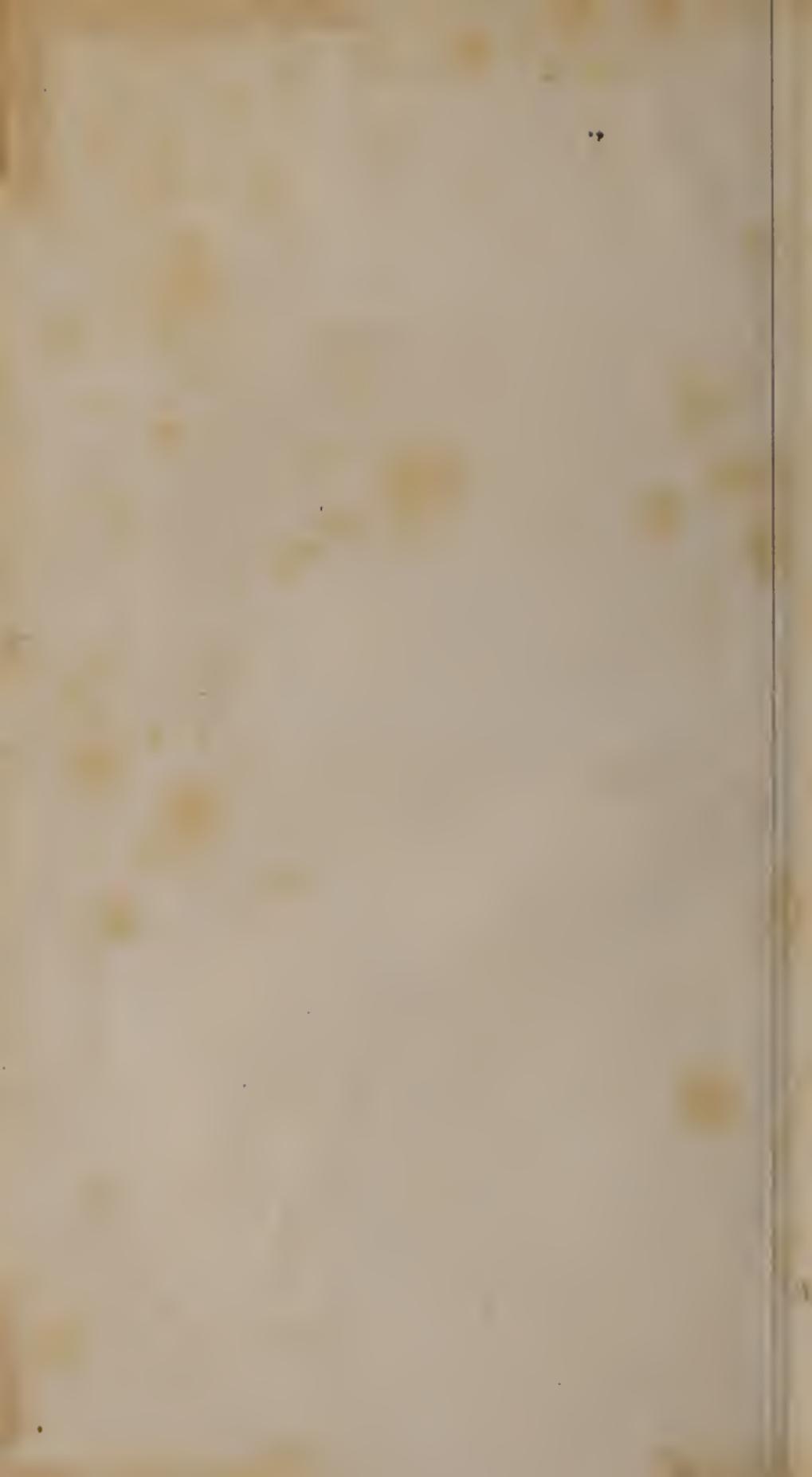
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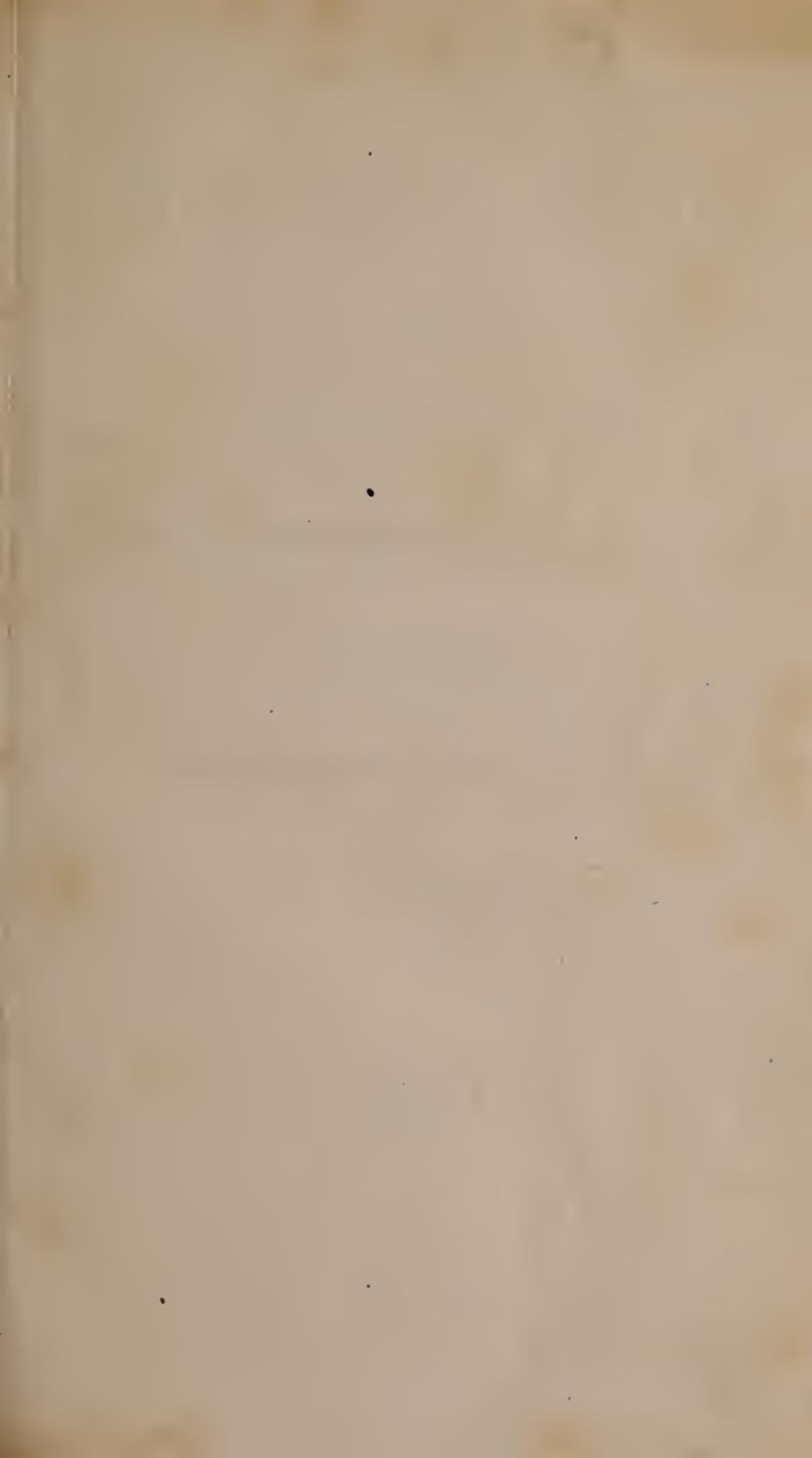
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THE
MISSIONARY HERALD,

CONTAINING

THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions.

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS.

FOR THE YEAR 1856.

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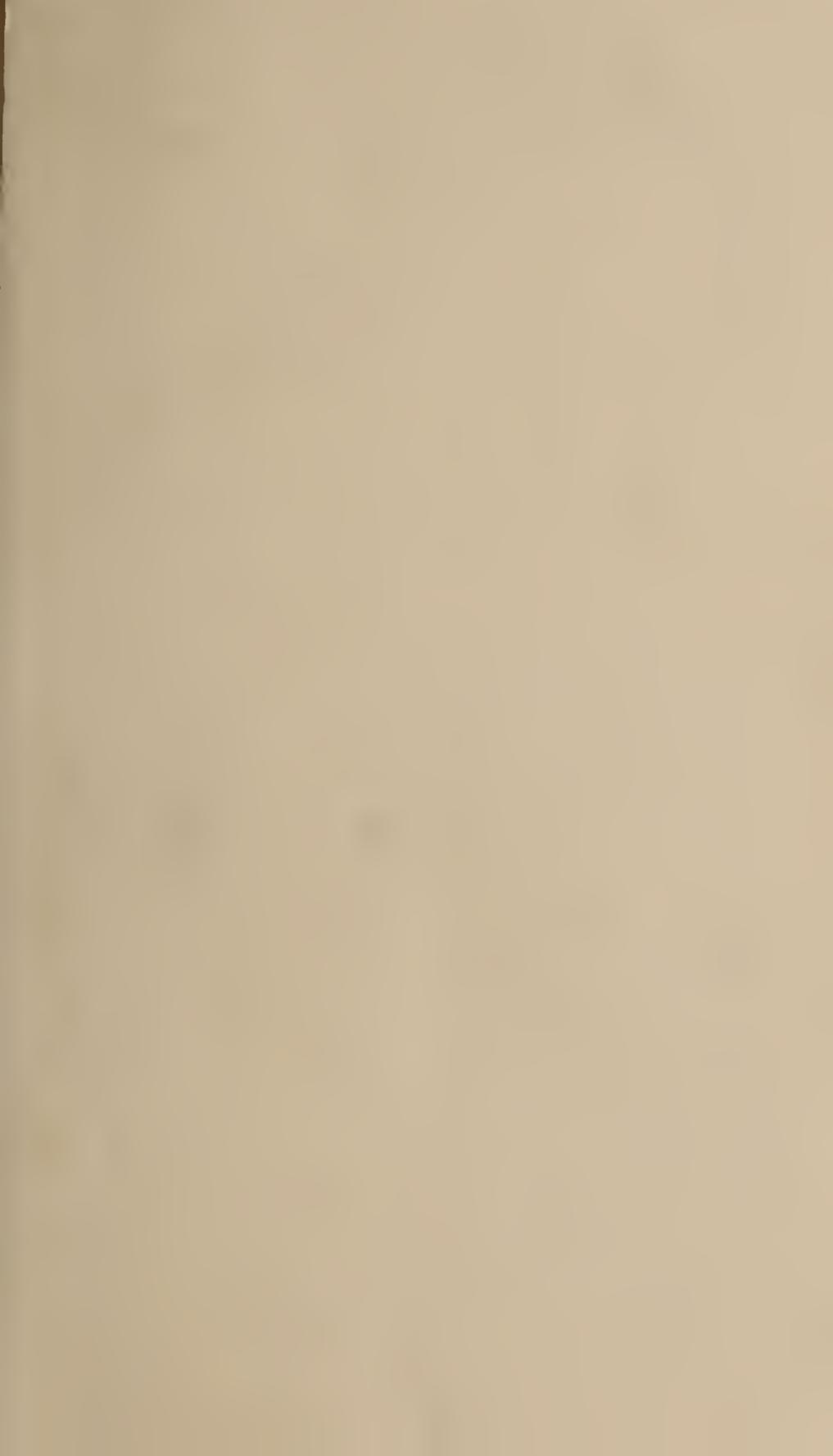
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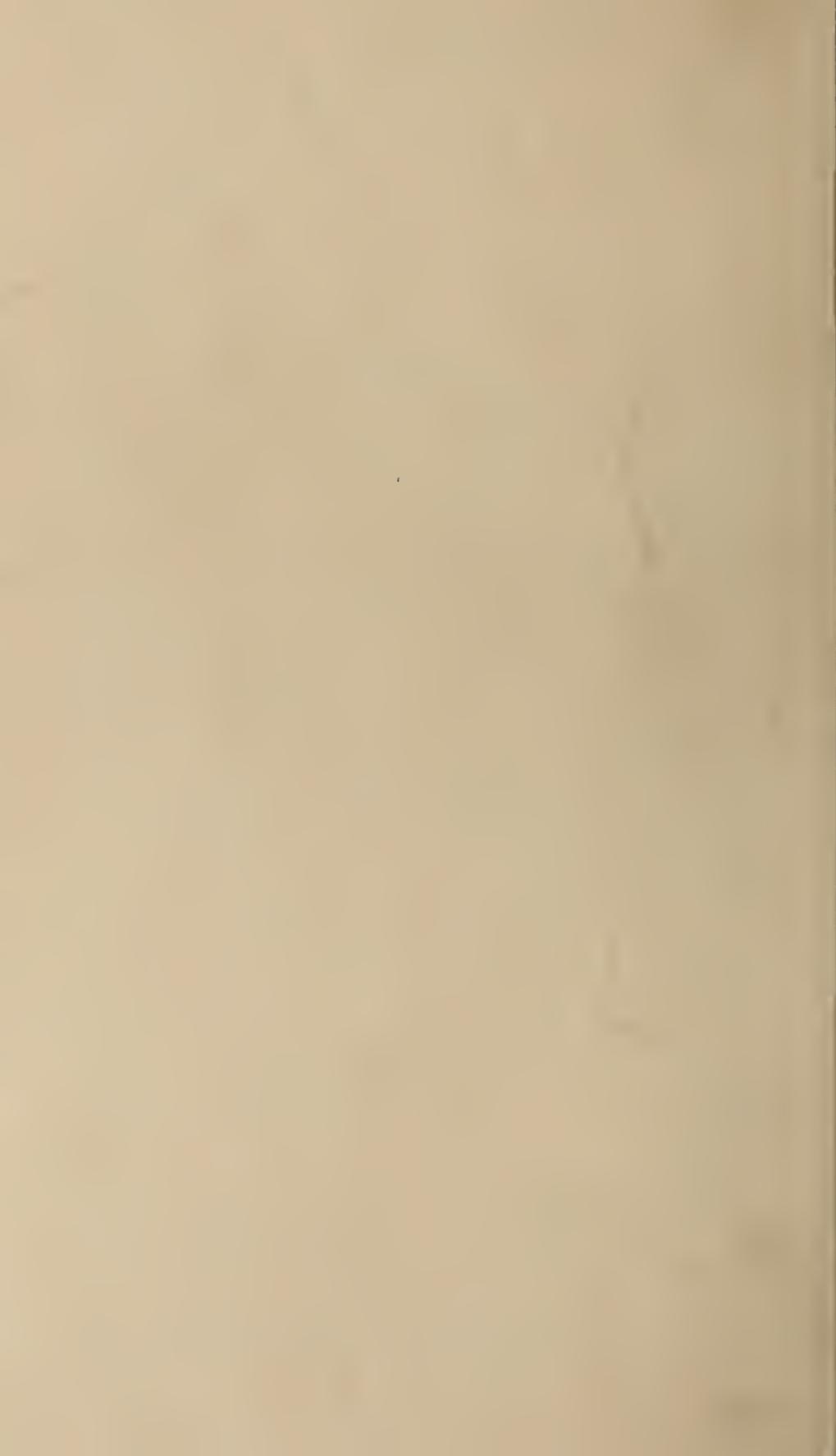
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T H E

MISSIONARY HERALD.

VOL. LII.

A P R I L , 1 8 5 6 .

No. 4.

American Board of Commissioners for Foreign Missions.

SPECIAL MEETING.

A SPECIAL meeting of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS was held in the city of Albany, commencing on Tuesday, the fourth day of March, 1856, at seven o'clock in the evening.

CORPORATE MEMBERS PRESENT.

Maine.

Benjamin Tappan, D. D.
John W. Chickering, D. D.

New Hampshire.

Rev John K. Young.

Vermont.

Rev David Greene.
John Wheeler, D. D.
Charles Walker, D. D.
Silas Aiken, D. D.
Willard Child, D. D.
Hon. Erastus Fairbanks.
Benjamin Labaree, D. D.
Rev Joseph Steele.

Massachusetts.

Heman Humphrey, D. D.
John Tappan, Esq.
Henry Hill, Esq.
Rufus Anderson, D. D.
Charles Stoddard, Esq.
Nehemiah Adams, D. D.
Rev Horatio Bardwell.
Ebenezer Alden, M. D.
Rev Chauncey Eddy.

Hon Samuel Williston.

Swan Lyman Pomroy, D. D.

Rev Selah B. Treat.

Hon William J. Hubbard.

Hon Linus Child.

Rev Henry B. Hooker.

Samuel M. Worcester, D. D.

Andrew W. Porter, Esq.

Hon Samuel H. Walley.

Rev Augustus C. Thompson.

Hon John Aiken.

John Todd, D. D.

Seth Sweetser, D. D.

James M. Gordon, Esq.

Amos Blanchard, D. D.

Rhode Island.

Thomas Shepard, D. D.

Connecticut.

Noah Porter, D. D.

Thomas S. Williams, D. D.

Joel Hawes, D. D.

Hon Seth Terry.

John T. Norton, Esq.

Leonard Bacon, D. D.

Joel H. Linsley, D. D.

Gen William Williams.

Rev Samuel W. S. Dutton.

Walter Clarke, D. D.

George Kellogg, Esq.

New York.

Nathan S. S. Beman, D. D.

Pelatiah Perit, Esq.

William B. Sprague, D. D.

Reuben H. Walworth, LL. D.

Charles Mills, Esq.

Samuel H. Cox, D. D.

Harvey Ely, Esq.

Hon William L. F. Warren.

Horace Holden, Esq.

William Adams, D. D.

William Patton, D. D.

William W. Stone, Esq.

John Forsyth, D. D.

Calvin T. Hulburd, Esq.

Laurens P. Hickok, D. D.

Simeon Benjamin, Esq.

Isaac N. Wyckoff, D. D.

Rev George W. Wood.

Asa D. Smith, D. D.

Oliver E. Wood, Esq.

Rev Montgomery S. Goodale.

Rev William S. Curtis.

Ray Palmer, D. D.

M. La Rue P. Thompson, D. D.

Philemon H. Fowler, D. D.

New Jersey.

Theodore Frelinghuysen, LL. D.

Richard T. Haines, Esq.

J. Marshal Paul, M. D.

Benjamin C. Taylor, D. D.

Jonathan F. Stearns, D. D.

Pennsylvania.

David H. Riddle, D. D.

Hon. William Strong.

George A. Lyon, D. D.

Michigan.

Rev Harvey D. Kitchell.

Indiana.

Charles White, D. D.

HONORARY MEMBERS PRESENT.

New Hampshire.

Rev Isaac Willey, Goffstown.

Rev E. G. Parsons, Derry.

Vermont.

Rev James Anderson, Manchester.

Massachusetts.

Rev Calvin Durfee, Williamstown.

Rev H. R. Hoisington, do.

Rev J. J. Dana, South Adams.

Rev Geo. Denham, Wellfleet.

E. Davis, D. D., Westfield,

Rev J. J. Alvord, Groton.

Rev E. Burgess, Cambridge.

Rev Eli Thurston, Fall River.

Nathan Durfee, M. D., do.

Rev J. E. Woodbridge, Auburndale.

Rev I. R. Worcester, do.

Parsons Cooke, D. D., Lynn.

Rev Sewell Harding, Boston.

Rev H. M. Dexter, do.

Abner Kingman, do.

J. C. Proctor, do.

Richard B. Hill, do.

Rev C. S. Renshaw, Richmond.

Rev E. K. Alden, Lenox.

Rev Nahum Gale, Lee.

Rev C. V. Spear, Pittsfield.

F. W. Pease, do.

Calvin Martin, do.

Rev F. Horton, West Cambridge.

Rev Benjamin Tappan, Charlestown.

Rev C. M. Nickels, Barre.

T. Gordon, M. D., Plymouth.

Rev A. H. Dashiel, Stockbridge.

Rev S. S. N. Greely, Great Barrington.

D. O. Allen, D. D., Lowell.

Connecticut.

Rev S. G. Willard, Willimantic.

Rev O. Cowles, North Haven.

Olcott Allen, Hartford.

Pliny Jewell, do.

Rev E. R. Beadle, do.

David Wesson, do.

Silas H. Mead, North Greenwich.

Rev Robert C. Learned, Canterbury.

George W. Shelton, Birmingham.

Rev E. Strong, New Haven.

Rev D. W. Lathrop, do.

Rev F. T. Perkins, Manchester.

Rev T. K. Fessenden, Ellington.

Thomas Treadwell, Farmington.

Rev N. A. Hyde, Rockville.

New York.

Rev S. T. Seelye, Albany.

Rev D. Dyer, do.

Rev J. H. Pettingell, do.

E. P. Prentice, do.

J. C. Ward, do.

E. C. Delavan, do.

George C. Treadwell, Albany.
 S. Hale, do.
 W. H. Ross, do.
 Otis Allen, do.
 Nathaniel Davis, do.
 J. G. Treadwell, do.
 Rev J. W. Woodward, do.
 Edward Norton, do.
 H. N. Pohlman, D. D., do.
 Edwin Holmes, do.
 John Hartness, do.
 Amos Dean, LL. D., do.
 Rev F. S. Jewell, do.
 Rev H. N. Dunning, Gloversville.
 Rev R. R. Kirk, York Mills.
 Rev J. R. Boyd, Geneva.
 F. E. Cannon, D. D., do.
 Rev E. H. Payson, New Hartford.
 Rev Jacob West, Piermont.
 Rev R. H. Wallace, East Springfield.
 Rev William Johns, Prattsville.
 Rev O. H. Gregory, West Troy.
 Rev Samuel H. Hall, Syracuse.
 Rev L. H. Van Dyck, Guilderland Centre.
 Rev J. P. Fisher, Johnstown.
 R. G. Vermilye, D. D., Clinton.
 Rev J. A. Lansing, Bethlehem.
 Rev N. F. Chapman, Plattekill.
 Rev J. Minor, Leeds.
 Rev S. M. Campbell, Paris Hill.
 Rev A. Polhemus, Hopewell.
 Rev A. North, Middlefield Centre.
 Rev Amos Brown, Ovid.
 Rev E. Barber, Union Springs.
 Rev J. Leonard, Malden.
 A. B. Lambert, D. D., Salem.
 Marvin Freeman, do.
 Rev John Tompkins, Marcellus.
 Rev T. M. Hopkins, Cayuga.
 Rev Samuel T. Searle, Schuylerville.
 Rev J. H. Noble, Schaghticoke.
 Rev J. H. Seelye, Schenectady.
 Rev W. Hogarth, Brooklyn.
 George H. Williams, do.
 Rev William L. Budington, do.
 R. S. Storrs, Jr., D. D., do.
 J. H. McIlvaine, D. D., Rochester.
 Frederick Starr, do.
 Rev. J. D. Wickham, Poughkeepsie.
 Thomas S. Wickes, do.
 Rev W. S. Leavitt, Hudson.
 Rev Richard H. Steele, Nassau.
 Rev Robert Day, do.
 Rev M. C. Searle, Utica.
 John Ward, do.

Richard Bigelow,	New York.
H. H. Anderson,	do.
A. Merwin,	do.
Rev F. Y. Vail,	do.
Rev Theron Baldwin,	do.
Harvey Peet, LL. D.,	do.
Rev A. H. Gaston, Canastota.	
Rev A. L. Chapin, Amsterdam.	
Rev Timothy Stillman, Dunkirk.	
Rev J. G. Johnson, Upper Redhook.	
Rev Philip Peltz, Coxsackie.	
Rev J. A. Todd, Tarrytown.	
Rev J. H. Pitcher, Mellenville.	
J. C. Hubbell, Chazy.	
Rev E. Nevius, Stuyvesant.	
Rev S. Bush, Cohoes.	
Rev S. Haynes, Champlain.	
R. Wells, D. D., Scoharie.	
Rev J. Z. Senderling, Troy.	
Elam Smalley, D. D., do.	
Rev. R. Booth,	do.

New Jersey.

Lyndon A. Smith, M. D.,	Newark.
Rev Daniel W. Poor,	do.
Rev William Aikman,	do.
J. Scott, D. D.,	do.
Rev William H. Steele,	do.
Rev John Crowell, Orange.	

Pennsylvania.

Rev D. Malin,	Philadelphia.
Rev J. W. Dulles,	do.

Illinois.

Rev A. S. Kedzie,	Chicago.
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Michigan.

Rev H. H. Kellogg,	Marshall.
Rev A. H. Fletcher,	Pontiac.

Minnesota Territory.

Rev S. Hall,	Sauk Rapids.
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Missionaries.

Rev Miron Winslow,	Madras.
Rev Asher Wight,	Senecas.
Rev E. Whittlesey,	Sandwich Islands.
Rev S. B. Fairbank,	Bombay.
Rev I. G. Bliss,	Armenians.
Rev C. T. Mills,	Ceylon.
Rev George Ford,	Madura.
Rev William Wood,	Satara.
Henry A. Ford, M. D.,	Gaboon.

Origin of the Meeting.

In order that the occasion of this meeting may be fully understood by the friends of the Board, it may be well to state that the committee on that part of the Prudential Committee's Report which related to the Tamil missions, appointed at the last annual meeting, reported as follows: "This portion of the Report gives us sincere rejoicing in the general aspects of progress and prosperity, mingled, however, with deep sadness in view of the removal of the excellent, devoted and experienced missionaries who have so long, faithfully and usefully been laboring in that field, Drs. Poor and Scudder, and also Mrs. W. W. Seudder. The committee earnestly second the wishes of the missionaries, in urging the increase of laborers in these missions. Your committee further have to regret, that the report gives us no information, on points of great moment which we have learned from other sources, in regard to vital changes in the methods of conducting the missionary work. The committee are constrained also to express the conviction that there exists, in the Christian community loving and supporting the Board, a wide-spread feeling of solicitude, if not of dissatisfaction, showing that changes of such magnitude, in regard to which diversity of opinion exists among our wisest and best men and missionaries, should not be inaugurated without previous full discussion by the Board itself, involving, as they do, the abandonment of the English language, the relinquishment of schools for the heathen, a total change in the ecclesiastical constitution of the mission, and, in a word, a new basis of missionary effort. In view of the whole case, your committee recommend the appointment of a special committee, who shall examine the facts pertinent to the whole case, from all available sources, and report at the next meeting of the Board, and in the meanwhile that the changes adverted to, and now in progress, be suspended, till the full mind of the Board be had thereon."

After this report had been discussed at some length, it was laid upon the table; and the following resolution was adopted: "Resolved, That the Prudential Committee be requested to call a special meeting of this Board, whenever the matters connected with the visit of the Deputation to India shall be ready for its consideration." Immediately after the return of Dr. Anderson, in January last, the Committee proceeded to comply with this request. Hence the meeting of which some account is now to be given.

Organization.

The President of the Board, Hon. Theodore Frelinghuysen, took the chair. The opening prayer having been made by Rev. Chauncey Eddy, Rev. J. H. Pettingell, District Secretary

for Eastern New York, was chosen Assistant Recording Secretary. A communication was read from the clerk of the Prudential Committee, showing what steps had been taken in regard to the call of this special meeting. The chairman of the Committee made a brief statement; after which certain preliminary questions were discussed. The Board then resolved to proceed at once to hear the report of the Deputation to India.

Report of the Deputation.

In ordinary circumstances, this document would have been submitted, in the first instance, to the Prudential Committee. But it was the wish of the Deputation, on their return to this country, to present it directly to the Board; and the Committee expressed their approval of this course. The reading of the report was finished Wednesday forenoon. From its length it cannot properly be published in the Herald; but those who desire to see it, will have the opportunity, as a large edition will be issued in a pamphlet form. An extract from the "Conclusion," however, will give a general idea of its contents.

A main object of this report, Fathers and Brethren, has been briefly to describe the more important adaptations of means, by our respected brethren in India, to the progressive demands of the work in the three older missions. You have seen the Ahmednuggur, Madura and Ceylon missions successively in that more advanced stage of progress, when they were enabled to form centres of operation distinct from the stations, with that best of all spiritual germs—the church. Such churches you have seen organized, for the first time, in each of those missions; and furnished, also for the first time, with native pastors. As an important means to the same end, you have seen the way opened for commencing village stations in the Deccan in Western India, with resident missionaries, remote from the cities; thus providing for successive constellations of light and influence in that most interesting region. Next you have seen the schools subjected to modifications, to adapt them to this new position of the work. Men may be converted by preaching without schools; but how, without them, can we build up and perpetuate churches and congregations? You have seen that one of the main inquiries in the Madura mission was, how to strengthen the large system of vernacular schools connected with the village congregations. It was to invigorate them, and through them the congregations, and thus to lead on to the gathering of village churches, that the boarding schools at four of the stations in that mission were to be progressively relinquished, and that more variety was to be imparted to the studies of the seminary at Pasumalie. So in Ceylon, where the work of preparation had been elaborately performed, and had been much

longer in progress, where were scores of native Christians ready to be formed into village churches, and educated natives for pastors, the Board has seen that the time had fully come for entering at once and earnestly into the only method of planting gospel institutions effectually in all parts of the Jaffna District. Going then, as the mission did, for the establishment of village churches, it perceived the need of having Christian schools, to be under the especial care of those churches, and to look mainly to them for support. Without such, the churches could not live and grow. The Board will remember, that twenty Christian schools were instituted in Jaffna; while the heathen were not overlooked, an equal number having been provided for their children, besides the privilege of attending the Christian schools. Nor will it be forgotten that, among the reasons for discontinuing the English station schools, was their evident incompatibility with the success of the vernacular village schools. And it must have been seen, that the Batticotta seminary could not meet the high spiritual demands upon it, in this new order of things, without some such thorough reconstruction as it received from the mission, even at the expense of a temporary suspension of its functions in order more effectually to secure that result; and also that the female boarding school at Oodooville must needs be adapted, in form and character, to its correlative institution.

Simplicity, order, economy, spirituality, are essential to the high prosperity of these and all other missions; and to the attainment of each of these great excellencies the missions aimed in their late discussions, and not without success. And surely the result, to which they so unitedly came on the subject of polygamy and caste, calls for our gratitude to the Giver of all good.

The use to be made of a language foreign to the people in missions—as, for instance, of the English—is wholly dependent on circumstances, and to be determined by experience. It must have been obvious to the Board, that the great body of our brethren in India believe its use in the rural districts, except as a classic for select theological students, is no longer conducive to the attainment of their object. Both the missions and the Prudential Committee have had much to learn, and much to unlearn, by experience.

Action of the Board.

The report of the Deputation was committed to Chief Justice Williams, Dr. Bacon, Hon. Linus Child, Chancellor Walworth, Harvey Ely, Esq., Dr. Asa D. Smith and Dr. B. C. Taylor, that they might report what order should be taken thereon. This committee reported, on the afternoon of Wednesday, the following resolutions, “not for the purpose of precluding or postponing discussion, but as setting forth some of the main topics which it should embrace, and as indi-

cating also the final disposition to be made of the subject” :

Resolved, 1. That the governing object of the missions of the Board among the heathen should be the salvation of the soul.

Resolved, 2. That the chief instrumentality to be used is the oral proclamation of divine truth by missionaries and native pastors and teachers; but that other agencies, such as schools and the press, are legitimate and effective auxiliaries.

Resolved, 3. That the appropriate office of these agencies is to assist in attaining the governing object; however, in the progress of events, they may be increased, or diminished, or modified, as the providence of God may indicate.

Resolved, 4. That, without intending to interfere with the action of the Prudential Committee in relation to any matters of business that may demand their attention, a Committee of thirteen be appointed, to whom shall be referred the report on the Tamil missions, made at the last annual meeting of the Board, and the report of the Deputation presented at this meeting, with full power to investigate all questions pertaining thereto, and to make their report at the next annual meeting of the Board.

Mr. Ely afterwards submitted a minority report; but in the final disposition of the case on Thursday evening he withdrew the same. The report of the majority having been accepted, the Board proceeded to consider the resolutions in their order. The first was adopted without debate. On the second a protracted discussion arose; it was not confined, however, to the sentiments therein set forth; but it involved the doings of the Deputation in various particulars. Statements were made by Mr. Winslow, who had just arrived in this country from Madras, Mr. Fairbank, of the Bombay mission, and Dr. D. O. Allen, late of the same mission. In the progress of the debate, Dr. Riddle proposed an amendment, which he afterwards withdrew.

Toward the close of Thursday afternoon, it became apparent that the Board would endeavor to reach some result during the evening session. A portion of the members were evidently desirous of making a final disposition of the case; and to meet the views of such Dr. Worcester proposed the following resolutions, as a substitute for those which had been reported by the committee:

Resolved, 1. That this Board devoutly and gratefully recognizes the good hand of God in preserving the lives and health, and in furthering the arduous labors of our beloved brethren, the Rev. Dr. Anderson, senior Secretary of the Board, and the Rev. Augustus C. Thompson, the Deputation to India from the Prudential Committee.

Resolved, 2. That this Board has unabated confidence in the integrity and wisdom of

the Prudential Committee, the Secretaries of Correspondence, and the missionaries.

Resolved, 3. That this Board steadfastly adheres to the fundamental principles by which it has been governed from the beginning of its operations.

Resolved, 4. That in the application of those principles there may be differences of judgment, which require the exercise of great discretion and brotherly-kindness, in all cases of disagreement between the members of a mission among themselves, or between missionaries and the executive officers of the Board.

Resolved, 5. That in view of existing differences of judgment between the members of some of the missions among themselves, and between some missionaries and the Deputation, if not also the Prudential Committee, it is the opinion of the Board that the confidence of its patrons and friends, and the harmony and efficiency of the missionaries, will be essentially promoted by a re-opening of the Batticotta seminary, as soon as may be practicable; and by the allowance of greater liberty to the missions in respect to instruction in the English language.

Resolved, 6. That, while the missionaries should exercise a rigid economy, and regularly communicate to the Prudential Committee a minute statement of their expenditures, it is the judgment of the Board that the prosperity of the missions under its care would be materially advanced by a speedy and large increase of pecuniary means at the disposal of the Prudential Committee.

Resolved, 7. That this Board earnestly and confidently commends the work in which it is engaged to the increased liberalities, and above all to the fervent and unceasing prayers, of its friends and patrons.

In the evening Dr. Clarke submitted, as an amendment to Dr. Worcester's amendment, the following :

Voted, That this Board welcome the Deputation home again, and give thanks to God for his good providence to them in their absence.

Voted, That we record our unabated confidence in the wisdom and Christian integrity of the Prudential Committee and the Delegation.

Voted, That we approve of the general principle upon which the Prudential Committee have based their new policy touching the conduct of the missions of the East.

But, whereas, a difference of opinion exists in this body, touching the particular application of this policy to certain existing cases, and touching also the actual judgment of the missionaries immediately affected thereby; therefore,

Voted, That these uncertain and unsettled matters be referred to a committee of thirteen,

to investigate and report thereon at the next annual meeting.

An interesting discussion ensued; but in the end the amendments of Dr. Clarke and Dr. Worcester were withdrawn, and the report of the committee was laid upon the table; whereupon the following resolutions were adopted :

Resolved, That this Board devoutly acknowledges the good providence of God in the circumstances of the present meeting; in the safe and prosperous return of our esteemed and respected brethren, Dr. Anderson and Mr. Thompson, with the report of their labors; in the presence of experienced missionaries, and especially of our venerated brother Winslow just arrived; in the harmony of our counsels and results; and in the evidence which this great concourse of Corporate and Honorary Members, convened on such an occasion, gives of the deep and wide interest of the Christian community in the welfare of the Board.

Resolved, That without intending to interfere with the action of the Prudential Committee, in relation to any matter of business that may demand their attention, a committee of thirteen be appointed, to whom shall be referred the report of the Deputation presented at this meeting, with full power to investigate all questions pertaining thereto, and to make their report at the next annual meeting of the Board.

Dr. Beman, Dr. Hopkins, Dr. Bacon, Dr. Ridgle, Governor Fairbanks, Hon. Linus Child, Dr. B. C. Taylor, Horace Holden, Esq., Dr. Asa D. Smith, Judge Jessup, R. T. Haines, Esq., Dr. Palmer and Dr. Fowler, were appointed the committee provided for by the last resolution.

Other Resolutions.

Besides the resolutions already mentioned, the following were adopted during the progress of the meeting:

Resolved, That the Prudential Committee be empowered to alter the time of the next annual meeting, if they shall think proper.

Resolved, That the thanks of this Board be presented to the families of the different denominations, in this city and vicinity, for their generous hospitality, and the kind attention which the members of the Board and the friends of missions have received during this meeting.

Resolved, That the thanks of the Board be presented to the Congregational Church and Society of this city, for the use of their house of worship during the sessions of this Board.

Devotional Services.

Many have noticed, for some time past, that "prayer was made without ceasing of the church unto God" for this special meeting. At the last monthly concert, especially fervent supplications

were addressed to the Great Missionary, that he would be present in the assembly, and direct all its proceedings. During the discussions, the thought must have frequently occurred to those who were there, "Petitions are doubtless going up, from places widely separated, to Him who delights in the intercessions of his people; and it is not in vain." With what pleasure did the friends of Christ repair to the morning prayer meetings! With what emotions of joy and hope and confidence did they accompany Dr. Humphrey, Dr. Porter, and others who were called upon to embody the requests of the Board, to the throne of grace! And when the last prayer was offered, and the last psalm was sung, many must have felt, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" It is like "the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life forevermore."

Remarks.

This meeting had some features which are worthy of a particular notice, and should be remembered for our comfort and our encouragement. Verily, there is a blessing in store for us. "If the Lord were pleased to kill us, he would not have received a burnt-offering and a meat-offering at our hands; neither would he have showed us all these things." So reasoned the wife of Manoah; and so may we reason.

1. *The number of members in attendance was highly gratifying.* Of the corporate members there were eighty-two; of the honorary members, including those who did not send their names to the Recording Secretary, there must have been at least two hundred. Such a convocation, at

such a season of the year, shows that there is a deep interest in the prosperity of the Board.

2. *The candor of those who were present, was obvious.* They came together with considerable divergency of feeling. There was a strong conviction in many minds that grave errors had been committed. But in the course of the discussion, it became apparent that the only object of the meeting was to get at the truth. Statements which were made with a view to correct prevailing misapprehensions, were received with great kindness. Indeed, there was a readiness to surrender opinions previously entertained, which must have been contemplated with pleasure.

3. *The unanimity with which the final action of the Board was taken, was noteworthy.* Some persons were anxious that the matters in question should be arranged before the adjournment; and there were weighty reasons for such a course. But there seemed to be stronger reasons for the appointment of an investigating committee. The debatable ground had, indeed, been much narrowed; still there were certain things that needed a more careful consideration. A better solution will probably be obtained in consequence of the delay.

4. *The recent meeting shows that the missionary enterprise is made stronger by its trials.* There were many fears before the convocation; there was some excitement during its progress. Men differed widely, as they supposed. But Christian principle, by the grace of God, carried the meeting to a pleasant and satisfactory termination. The friends of the Board have never had more reason to put their trust in Him, who leadeth his people by the way that they should go, than they have now.

INTELLIGENCE FROM THE MISSIONS.

Zulus.

LETTER FROM THE MISSION, JUNE 20, 1855.

THIS mission held its last annual meeting at Umvoti in June, 1855. All the brethren were present, except Mr. L. Grout, who was detained at his station by sickness in his family. A letter was addressed to the Prudential Committee, which takes a favorable view of the missionary work in Natal. A few extracts from this document will show that the churches may look for a brighter day in all that region. Though it tarry

for a time, it will surely come. There are discouragements, it is true; there is opposition, which may not soon cease; but when "the set time" draws near, the Word will be found "quick and powerful."

Statistics.

The number of additions to the churches under the care of this mission, during the past year, has not been large; but even in this respect our brethren may find much occasion for thankfulness. The subjoined table brings together some facts which will be of general interest.

STATIONS.	Average Sabbath attendance.	Number of church members.	Added during the year on profession.	Suspended.	Number of pupils in day schools.	Number of pupils in Sabbath schools.
Mapumulo, . . .	55				12	12
Umvoti, . . .	175	49	2		15	77
Esidumbini, . . .	35				12	12
Umsunduzi, . . .	30 to 40	9			20	
Inanda, . . .	80	36	6			
Ifatasimasi, . . .						
Table Mountain, . . .	60	7				12
Umlazi, . . .	160	50				25
Ifumi, . . .	84	26	3	2	20	30
Amahlongue, . . .						
Ifafa, . . .	31	1			10	12
Umtwalumi, . . .	50				16	16

Most of the schools, it will be noticed, are small. This is owing to the fact that education has few attractions for the native population. Whatever may be true in other parts of the world, it is quite clear that there can be but little improvement among the Zulus till the doctrines of the Bible are felt to be true. Those who have received the gospel in the love of it, manifest a decided interest in education; and they are making, with their children, "pleasing progress." Others, however, accomplish but little in this line of things. "A large portion of all the believers can read, some of them pretty well. Very many can also write." Such is the testimony of our brethren. Of those who are not "believers," the mission can only say, "Some learn to read by spelling the words."

The Seminary.

In this place it may be well to introduce the infant seminary, which the mission has established. The following extract will exhibit its present condition, as also the object which our brethren have in view.

The number of scholars on the book is twenty-five, most of whom have been in regular attendance for a greater part of the year. Some of this number are small boys, not over twelve years old; but quite a respectable portion of them are more advanced in age, and may be considered as having characters established, and as being more or less confirmed in Christian principles. Most of them can read the Psalms in Zulu. In the absence of a sufficient variety of text-books in their own language, some attention has been devoted to the study of English by all the scholars; and some are advancing very fast in acquiring it. The exercise has been interesting to them all; and they have been securing discipline of mind and habits of study

by this means. But it is not proposed in future to devote a large portion of time to the English; nor is it our desire to teach it to all who attend the school indiscriminately; but only to select those who are the most apt, and give them occasional lessons in our own tongue, that they may grow up to be translators and writers for their people.

The great aim of the mission will be to choose persons of capacity, and train them as thoroughly as we are able for the great and immediately pressing work of preaching the gospel to their benighted countrymen in the native language. For a long time to come, therefore, the education of the young men in general science must be conducted superficially, partly from the want of textbooks in their language, and partly because this is not a literary people, and cannot be expected to appreciate the sciences at large, or to wish to give themselves continually to study from childhood to manhood, in order to gain this knowledge.

We take young men in their almost entirely uncultivated state, and endeavor to make them comprehend the great truths of the Bible, so that they can preach intelligently and effectively. Much of the time has been given the past year, both by Mr. Rood and Mr. Wilder, to instruction in the Scriptures, biblical history, and systematic theology. And these exercises it is designed to make most prominent in future; and they will doubtless be taught with greater success, as our brethren gain experience in dealing with the native mind, and as they acquire more perfectly the language.

Hearing the Word.

The gospel has been proclaimed at all the stations, now occupied by an ordained laborer, as in past years. With what success this has been done, another extract will show.

The effect of our preaching seems to be good, for the most part, at all our stations. At the older stations it has resulted in an increase of Christian knowledge and unity of feeling among believers; and it has been, apparently, the means of some conversions. It has also alarmed others, and led them to feel an interest in the truth. On the other hand, some appear to have become more hardened, because they have resisted the truth under greater light and knowledge; and others, who once were seen at our places of worship, having had their curi-

osity satisfied, and feeling that Christianity tends to destroy many of their long-cherished customs, seem to have set themselves by a league to oppose its progress, or at least to become as little subject to its influence as possible. A Sabbath dance, or a party to drink beer at some distant kraal, has frequently taken away some who would doubtless have otherwise been with us. At other times, most of them have stayed in the field to watch gardens, and given this as an excuse for non-attendance, when many of them could doubtless have been spared for the short time necessary to their attendance with us. Hunts, and social parties for various purposes, have drawn very many from the house of God on the Sabbath, not to mention apathy, indolence, or entire indifference to the Word which we preach. Our great difficulty at present is to get the masses together that they may hear.

Civilization.

Upon another topic of some interest, the mission write as follows :

Civilization among the natives is not retrograde at any of our stations, or in any other part of this land that we are acquainted with. Nor has there been any very marked advancement during the past year. We have encouraging accounts from several of the stations on this point. Wagons and carts have been purchased; plows are more extensively used; upright houses have been built; and new kinds of productive labor receive a limited attention. The people outside are catching a little of this spirit, though slowly. We know of wagons owned by unchristianized natives; we know that many cultivate the soil largely for the market; and we are sure that they understand pretty well the value of money. But these are only small beginnings, and need to be taken advantage of for Christ's cause. The masses are apparently just as far as ever from desiring education, civilized customs, and the religion of the gospel.

The Prospect.

The subjoined extract indicates the spirit with which our brethren are prosecuting their labors. May the Lord increase their courage and zeal to the end !

All is quiet among us and around us; and if the government should be discreetly administered for the future, we may hope for a continuance of peace. We

have gained a foothold among the people; and the leaven is at work, which we hope will one day leaven the whole lump. There is no greater opposition to the truth than what we had every reason to expect, no greater than has been frequently overcome in the history of missions.

The prevailing public sentiment, and the disposition of the government, seem to be favorable to missions, warranting the belief that we shall not be greatly impeded in our work, if we are not directly assisted by "the powers that be" in this land. The recent measure, intended to effect the removal of a large portion of the natives below the Umzimkulu river, has not yet been carried out so as to make any changes in our operations, or to indicate what its results to our stations will be. We hope it will offer no impediment to the successful prosecution of our work.

STATION REPORTS.

ONLY three of the reports from the different stations, submitted to the Zulu mission at its meeting in June, have arrived in this country. The substance of these will be found below.

Umvoti.

Mr. A. Grout begins his yearly review by expressing his regret that he has so little to say in praise of God's converting grace. He confidently hopes that one person has been renewed unto life eternal; but he is not fully satisfied that this change has passed upon any others. "Yet," he continues, "certain things about me afford cheering evidence that God is doing his own work. He is doing it, moreover, in his own way; and this way leaves human instrumentality nothing to boast of. Indeed, had there been no missionary at this station the past year, all that seems to me success, could hardly appear more absolutely and entirely the result of divine efficiency than it now does."

Signs of Progress.

Having described the routine of labor at Umvoti, Mr. Grout proceeds to speak of certain changes, which have had a cheering effect upon his spirit. They are mentioned in the following extract :

1. The worldly condition of our people has improved. They are becoming more industrious, more economical of their time, wise in acquiring and using property; and they are advancing in their modes of industry. Several have title-deeds to small pieces of ground, and are

doing commendably in the way of cultivating it. Some have also deeds to building lots in a village, which has been surveyed for them.

2. Humanly speaking, the heathen about us never before seemed so near the kingdom of God as now. They appear more friendly, and talk with me more freely. Since magistrates have been located among them to settle their ordinary difficulties, they have come to understand my object better. Their apparent attention to and interest in the preaching of the gospel are uncommonly good; and several have intimated that they were thinking seriously on the subject of their salvation, though they fear their friends too much to take a stand. Indeed, they now seem more ready than ever before for a general outpouring of God's Spirit.

3. The cases of defection which we have had in past years, have proved a great blessing to those who have stood firm. We have had five such cases. Three of the four men turned back, as they said, for the love of more women than one; and all three have taken a second wife. One says he never heartily believed, but feigned it to please me, being in my employ. The woman became a heathen, because her husband, one of the four men, had done so. No cattle were paid for her at her marriage, and for the second wife the husband paid cattle. She had a quarrel both with her husband and the second wife, and long since came back to the station, leaving her husband with but one wife. The wife of one of the others refused to become a heathen, or live with him in heathenism; and so he, too, has but one wife and no cattle. One lives at a distance with his two wives, in a miserable state of mind, as he confesses; and all say that they have not known peace or happiness since they left us. The curse of God has so evidently attended them, that all others have felt horror-stricken at the thought of following them into sin. They see, and they say, that "the way of transgressors is hard." When the above persons turned back to heathenism, many others for some time seemed in doubt what course to take. I do not know that we have one such now.

4. Our church has never, in any previous year, given me so much occasion for satisfaction, as during the past year. Three members were under censure at our last meeting, and still remain so. Their cases are peculiar; and I have hope that in due time all may be restored

to a good standing. We have had no occasion to expel or discipline others. Their walk, so far as we know, has been as becomes Christians. Their contributions for benevolent purposes, including money raised to finish the chapel, amount to nearly eighty-five dollars. But their interest in religious truth has been peculiarly gratifying. It has developed itself chiefly in the Sabbath school. The lessons have been in the Psalms; and points have from time to time come up, that have suggested certain questions, which they were allowed to put and discuss, so long as any profitable instruction could be elicited. Some of these questions have been as follows: "If David was eminently a good man, how should he have had so many and such bitter enemies?" "What could have given him occasion to complain so much of his enemies?" "How can his goodness be reconciled with his prayer for the destruction of his enemies?" "How is it that David sometimes speaks so confidently of his righteousness, and boasts of it?" "Will infants, dying in infancy, be saved?" "Is it right to take the life of another in self defence?" "If God is perfectly good, almighty, and really desires the salvation of all men, why does he allow an enemy to afflict men, lead them into sin, and destroy so many of their souls?" "It is said of Abraham that he was both a *good* and *rich* man. Why is it hard for a rich man to enter into heaven?" "Why was the young rich man in the gospel required to sell and give away all he had, and not keep any thing for himself?" "In view of the gospel, is war ever justifiable?"

Now for a people, so perfectly ignorant and destitute of thoughts respecting the future and the salvation of the soul as the Zulus were twenty years ago, to acquire thought and interest enough to originate, in connection with their lessons, questions like these, indicates, indeed, a wonderful advance, a waking up not unlike the rising from the dead! And the delight which some of them have manifested, on finding a solution of such great problems, has been not unlike that of another, who ran through the streets, crying, "Eureka!" "Eureka!"

Esidumbini.

The report of Mr. Tyler shows that he finds some encouragement in his work. There is undoubtedly evidence of progress; though our young brother would be glad to see the fruit of his labors multiplying more rapidly. "Our congre-

gations," he says, "have gradually increased the past year; and greater interest has been manifested in the Word by some of the leading men about us, than I have previously witnessed. We have also had a larger number of scholars attending our daily school. As evidence that the heathen in our vicinity are becoming less prejudiced against us, I am happy to state that some of their daughters have been allowed to live in our family, an object which we have been endeavoring to secure for four years. It has been gratifying to us to witness some signs of outward improvement. A few of the men about us have obtained clothing for themselves, in which they appear on the Sabbath. Although we know that this is no indication of true piety, yet we are encouraged to hope that it may be the precursor of better things, even those which accompany salvation." In addition to his other labors, Mr. Tyler has devoted a part of his time to the translating of the Scriptures into the native tongue. At the date of this report, he had just completed the Gospel of Mark.

Umtwalumi.

At the time of the annual meeting, Mr. Mellen had no associate at this station, Mr. Wilder having gone to Umlazi to assist Mr. Rood. The amount of labor performed had, of course, been somewhat lessened by the change. A fluctuating attendance upon the preaching of the Word is reported, the supposed necessities of agricultural life, with the beer-drinking habits of the people, tending strongly to keep certain persons away from the sanctuary. "Most who attend our services," Mr. Mellen says, "are of the younger class; and for these we have the most hope. Very few old people are present; for they are so firmly bound by their heathen customs, that we have but little expectation that they will receive the gospel. The man who lives in the nearest kraal to us, lately took to himself a second wife, thus testifying openly that he never intended to comply with the requisitions of the Bible. To justify himself in the course he has taken, he says, 'It is our custom'; and this, he thinks, is a sufficient reason."

As the missionary looks to the young people of his charge, however, he has a brighter prospect. "They hear the Word, and are continually learning truths which they will not forget." Still in looking over the field committed to his charge, Mr. Mellen is obliged to say: "Often, when we preach to this people, it seems much like casting seed upon the wayside. The soil is filled with stones and tares. Still we may hope that some of the seed sown will be preserved; and though it may be buried for a time, we trust it will ere long spring up, and grow, and bear fruit to the praise of Him who is able to subdue the wicked hearts of men, and bring all to himself."

LETTER FROM MR. TYLER, NOVEMBER 3, 1855.

If any thing is needed to show that the domestic relations of the Zulus will be greatly improved by the triumph of the gospel among them, this letter of Mr. Tyler will furnish an incident which is highly suggestive.

An unblest Marriage.

Last evening our hearts were pained by a most piteous cry, proceeding from an adjacent kraal. It was from a girl, not yet fourteen years of age, who is about to be married to a man for whom she has no attachment. The particulars of this case, which is by no means a solitary one, will exhibit one of the dark shades of heathenism, and will, I hope, lead to fervent prayer for the progress of the gospel among these "habitations of cruelty."

A year ago, this girl was sold by her father to a man who has three wives, for fifteen head of cattle. According to native custom, the man soon began to pay his addresses to the girl, which so excited her anger and disgust, that she swore by the spirits of Dingaan and Chaka, that she would never marry him, or have any thing to do with him. All attempts to reconcile her to the engagement made by her father, she treated with the utmost contempt. Gladly would the poor girl have found protection under our roof; but she well knew that we could afford her no assistance, while within the reach of her cruel father. As the season for making gardens approached, her friends were more strenuous than ever in their efforts to compel her to submit to their choice; but she continued firm in her resistance. Many times, when she anticipated a visit from her hated lover, she fled to the "bush," or some lonely ravine, where she spent days, and even nights.

Day before yesterday was fixed for the marriage; and at early dawn the sound of the "umkosi" (call to the wedding) echoed from hill to hill. Almost simultaneously, scores of men, women and children, decked most fantastically with their heathen finery, were seen wending their way to the call of the bridegroom. All were assembled; but the bride was nowhere to be found. The night previous, she had fled from her father's kraal, unattended, and unobserved. The disappointed guests, finding that the ox could not be slaughtered, nor the nuptial dance carried on, returned to their homes to wait for a more favorable summons. Meantime, some of the men

of the neighboring kraals turned out in aid of the father, with spears and clubs, to search for the poor girl, whom they found late in the afternoon in a distant kraal. The father, determining not to lose the cattle paid for her, which he knew would be the case if she was not brought forcibly to yield to the man of his choice, beat her most unmercifully; and those were her cries, last evening, which reached our ears, and sunk deep into our hearts.

The strictest watch was kept over her during the night, and this morning messengers were sent to re-invite the guests, while the father and friends of the girl literally drove her to her future home. So the wedding passed off; and perhaps the only unhappy one there was she who, in opposition to her wishes, has been joined for life to a brutal and tyrannical husband.

And why does the father thus persecute his daughter? Alas! His love for the fifteen fat cows he receives in exchange for her, is greater than that for his offspring. With these cattle he is enabled to buy another wife for himself, an object on which his whole heart is fixed. I have many times endeavored to teach him the better way, and have as often received the universal reply, "Teacher, we are black people; and these customs, which have descended to us from our fathers, we cannot abandon." Still he is friendly to us, and has just consented to allow one of his daughters to live in our family for a year. So, what we cannot do for the parents, we will endeavor to do for the children.

Gaboon.

JOURNAL OF MR. BUSHNELL.

MR. BUSHNELL has transmitted another portion of his journal to the Missionary House. The period which it covers is brief; but the incidents described are important and suggestive. They show that the gospel is the chief necessity of Africa, even in respect to the life that now is.

A Sabbath—Case of a Mother.

November 4. Lord's Day. Mr. Best preached at seven o'clock in the morning to a large and attentive congregation. Afterwards we separated, and preached in some of the surrounding towns. In the evening we held our usual service at the mission-house. Several of the pupils of the school seemed to be impressed

by the truth, and made inquiries about prayer, saying that often, when they retired for devotional purposes, they were seized with trembling and fear, and something seemed to say that they must leave off praying.

Such a report is gratifying. The subjoined statements will make a very different impression. It will be remembered that Mr. Bushnell writes from Nëngënëge.

5. Walking out this evening, we called at a house where we found two Mpóngwe men fastening a chain, with a large padlock, around the neck of a Pangwe woman, who had just been brought down the river. Upon inquiry, we found that these two Mpóngwe men had been waiting for a week or ten days, wishing to purchase a female slave. Through the agency of two Bakélés, they had found a Pangwe man, who, for some trifling reason, had become displeased with his wife, and who was base enough to sell her for a certain amount of goods. One of the Bakélés men left his own wife in pawn, till the goods should be paid, and tore the Pangwe mother from her two infant children, and brought her to this place, and delivered her to the Mpóngwe traders, who are to take her down the river, sell her, and return the goods, after having paid themselves and their Bakélés agents. We remonstrated with these slave-dealers, and explained to them the guilt of trading in the bodies and souls of men, and especially of tearing a defenseless mother from her helpless offspring, and reducing her to hopeless bondage.

6. I have labored much to secure the release of the Pangwe slave; and finally the parties agreed that she should be sent back. This evening, as I left them, they promised me, upon their honor, that she should not go down the river; but in less than one hour they started with their poor captive! The result will be a bloody war between the two Pangwe tribes, the one on the Bákwe, to which the woman's family belongs, and the one on the Nkàmà, into which she married, and from which she was sold. Such or similar results generally follow the sale of slaves in Africa. From the most accurate knowledge which I can obtain, I am of opinion that, on an average, more than one life is sacrificed for every slave that is sold. The demand for slaves is made known, and then some excuse is easily found for obtaining them. Some are accused of witchcraft,

and others of other crimes; and wars are waged on purpose to procure the victims.

Such a narrative gives us a painful idea of African society. But the following extracts will deepen our sorrow.

Superstition.

7. I returned home in the evening, much fatigued, and found a messenger from a head-man at Ngoma, asking me to send to him one of our scholars, who belonged to his town, promising to send him back in the morning. I yielded to his request, and permitted the boy to go; but I have since learned that he has been called home to undergo a trial for witchcraft, of which he is accused by his own mother!

8. I have been to Ngoma, to inquire why our school-boy had not been returned, according to promise. The headman informed us that his mate, the second man in the town, had for a long time been afflicted with a painful disease in one of his hands, and had recently called upon the people to detect the person who had caused the disease. The fetish-man had accused the boy's mother; and she, upon her trial, had implicated her son. The lad was now on trial; we must leave him two days, and then he should be returned to school. We endeavored to convince him, and others who were present, of the folly of believing in witchcraft, and assured them that the disease was one of common occurrence, and not the result of any supernatural influence. The boy was a mere child, when it commenced; and there was no shadow of reason for accusing him of having been the cause. Finally, we left with the promise that he should neither be sold nor killed, but be returned to the mission in two days.

10. The trial for witchcraft at Ngoma is still going forward. Two other individuals are now implicated, one of whom is with Mr. Adams in the Pangwe country; but to-day he has been sent for, and has come, leaving our brother with no one to cook for him or paddle his canoe.

11. Lord's Day. After our morning service, I went up to Ngoma, and preached to a larger congregation than usual on the origin and cause of sickness and death. The fetish doctor and his associates were present, and listened with some impatience, while I proclaimed the truth of God, and exposed the fallacy and wickedness of their diabolical incantations. After the service, I talked with the head-man. He requested me

not to blame him, as it was not in his power to interpose and control the people in such cases. I then proceeded to the place where the trial was going on, and talked to the fetish-man, who promised that no harm should come to the accused, but that to-morrow one should return to Mr. Adams, and the other to our school.

12. Learning that our school-boy and his mother had been declared guilty, and handed over to the man who has the sick hand, to cure the disease, or suffer whatever he might choose to inflict upon them, I went up, determined to make another effort to rescue them from slavery or a cruel death. I found them both in Ntyogo, an infant child of the mother being in the street, crying for its parent. After having again faithfully exposed the folly and wickedness of their deeds of darkness, and warned them of the consequences, and obtained a promise that the mother and boy should not be killed, I returned. Unless this poor boy and his mother succeed in healing the disease, which is probably incurable, they will ultimately be sold into slavery, or be tortured to death. Such scenes are of frequent occurrence in all this region; but they have never come so near us before.

Sidon.

ANNUAL REPORT.

The Station.

MESSRS. THOMSON and Van Dyck are permitted to announce the formation of a church at Sidon, consisting of seven members, on the last Sabbath of 1855. "The occasion was one of great interest," say these brethren; "and this beginning, though small, we trust is but the prelude to a more rapid and wide-spread work of grace in the hearts of this people." There are persons at Sidon and elsewhere, who may soon be admitted to the privileges of Christ's house; but the missionaries do not wish to proceed too fast. The Word is listened to with interest; and the Lord will reveal his own people in due time.

The ordinary congregation is twenty-five, most of whom belong to a Bible class. "A knowledge of the Scriptures is manifestly advancing among the people; and in the same proportion the superstitions of false religion, with its senseless mummeries, are losing their hold." Messrs. Thomson and Van Dyck attach as much importance to their Bible class as they do to their formal preaching; for by it they preach "long sermons from long texts." The school has had a variable attendance, "according to the pressure

of the ecclesiastical atmosphere" It might be conducted with more efficiency; but with all its imperfections it is regarded with much interest by the missionaries.

Persecution at Alma.

Passing from Sidon to the out-stations, our brethren speak of Tyre, in which there is "an actual advance on former years." Several persons are known as Protestants; and one woman gives evidence of piety. In respect to another place, Messrs. Thomson and Van Dyck make the following report :

In our last annual report we mentioned the Protestant community at Alma, which had then been recently developed. This little flock has been as carefully tended, as was practicable at such a distance. One of our native helpers, has spent much of his time there; and others, with ourselves, have repeatedly visited them. They have advanced greatly in knowledge; and there is reason to hope that some of them are true subjects of grace. They have been called to endure much persecution during the past year, in various ways; and in no instance have they been able to obtain any thing like redress. The newly elected Bishop of Tyre sent the superior of one of the papal Greek convents to restore them to their former communion; but they plied him so warmly with passages of Scripture that he was glad to get away. While the disturbances were going on among the Metawiles in November last, the enemies of the Protestants took advantage of the unsettled state of affairs to beat them very cruelly. The British Consul sent a letter on the subject to Ali Bey, the Governor of the district in which Alma lies, but without producing any effect. Some time having elapsed without our receiving any farther intelligence from them, we sent thither one of our native brethren, in order to learn their state. He spent a few days with them, and on his return presented a written report, of which the following is a translation.

"I left Sidon, December 17, and reached Alma on the 19th. I found our brethren enduring much persecution from the Maronites of the place. A few days previous to my arrival, one of them had received a blow with a large stone, which inflicted a severe wound in the foot. The day after this occurrence, the men were all absent in the fields at their work, except two, one of whom is quite advanced in years. The Maronites came suddenly upon these two, and beat them severely; so that one of them has been in danger of his life therefrom. The wives of these men, attempting

to rescue them, were beaten severely; and one woman is now lying in a dying state from injuries then received. The Maronites then went to the school, which is taught by a simple old man, and threatened to serve him in the same way, if he did not stop his school at once. Upon this the Protestants went to Tibin, and made complaint to Ali Bey, who replied that he had no time to attend to such matters, and sent them to his secretary, a papal Greek, the avowed enemy of the Protestants. This man replied to their complaint by saying, 'You depend for protection upon the English; do you not know that they have no more influence in these parts?' After Ali Bey received the letter from the British Consul, which was obtained some time since, he sent an order to the Sheikh of the Maronites to desist from such aggressions, and a second to the Protestants, telling them to re-open their school; but paying no attention to the fact of their having been beaten and partially plundered in the melee. This made the others still more bold. One evening a woman of the Protestants observed a yellow powder on the surface of some food, which was cooking over a slow fire. She asked a girl in attendance, one of the relatives living in the family, what it was. She replied, 'Dust from the roof.' Upon close examination the other replied, 'It does not look like dust, but like rat powder.' They then questioned the girl closely, when she confessed that one of the Maronites had given her a paper of something which he said would make her cousins love her, if she sprinkled it on their food, and that she had no idea of its being poison. She also declared that she had put some of the same powder in a pitcher of water in the house of another family. Upon bringing the pitcher, a yellow powder like rat powder was found in it, some of which I secured, and have given to Dr. Van Dyck. In the latter family some of the children and the wife of one of the sons had drunk from the pitcher, and were all seized with symptoms of poisoning. The children have recovered; but the wife is still in danger."

To complete the painful narrative, our missionary brethren say: "Upon testing the powder chemically, it was found to be the yellow sulphuret of arsenic. This substance is frequently used in this country to destroy vermin, and is hence commonly called 'rat powder.' The case has been laid before the British Consul at Beirut; as yet we have received no reply. But for the timely discovery of this diabolical act, no less than twenty persons would have been fatally poisoned. In all the persecutions which have been carried on against Protestants in various parts of the country, and among all the plans which have been laid to crush them, nothing like the above has been known. The little flock at Alma needs very much the sympathies and prayers of all who love the cause of the gospel.

They are living in the midst of ravening wolves."

Masbeiya.

ANNUAL REPORT.

Progress of the Work.

THE report of the native brother at this place, Rev. Mr. Wortabet, shows that spiritual Christianity has made some progress during the past year, notwithstanding the distractions occasioned by the eastern war. Two persons have been admitted to the church, making the whole number received twenty-nine. "The congregation has increased," says the report, "since we began to use our new chapel. Fifty adults were present at our last Sunday morning service; and this is only a little more than our usual number." At Rasheiya also there has been a decided improvement in the congregation. Ibel has been neglected during most of the year, for want of laborers; and the Protestants there have dwindled to a mere handful.

The following extract from the report of our Arab brother will be read with peculiar interest.

There is a general impression in the public mind that Protestantism is the simple and primitive Christianity, which was taught and planted by Christ and his Apostles. The necessary consequence is, that there are but few who adhere to their churches from principle, as, beside our own personal acquaintance with the sentiments of individuals, the following practical facts may show. The churches are very thinly attended; the feasts and fasts are violated by a great many, either openly or secretly; the practice of kissing or otherwise adoring images is almost entirely exploded; the confessional is deserted by hundreds; and the great doctrine that Jesus alone is the author and dispenser of salvation, is now universally understood as the distinctive feature of Protestantism, and perhaps as universally believed. We cannot find a stronger proof of this last interesting fact than the revelations of the death-bed, when the realities of eternity rise vividly in the mind, and confront the hypocrisy and sinfulness of the past life. We have either witnessed or heard of many instances, in which the approach of death called out the latent knowledge of the way of salvation; and the decided refusal to call on any but the name of Jesus during a dying hour, some times with all the intensity of feeling which hope or fear can excite, shows to what extent this conviction has taken hold of them.

There is no doubt, therefore, that this great doctrine, the alpha and omega of Christianity, and the heaven-appointed weapon for assailing the kingdom of darkness, has taken deep hold of the minds of this people. The priests, unable to shake this faith from their nominal flock, have been constrained to put up with it, and by this means keep large numbers in their churches, who do not believe its doctrines. Nor are intelligent Greeks blind to these alarming signs of the decay of their religion; for they have organized, it seems lately, a secret body, which watches and opposes all our movements. The most remarkable thing about this body is, that among its most efficient members are some who are well known to be Protestant in sentiment.

Mr. Wortabet is deeply grieved, however, by the general indifference of the Hasbeiyans to their spiritual interests. At least three-fourths of the nominal Christians of the place have heard the message of grace; and yet how few are converted! It is with heaviness of spirit that he dwells upon this phase of his work. May the Lord grant him all the desire of his heart!

Tripoli.

ANNUAL REPORT.

MR. WILSON had charge of this station till the 25th of October, when he removed to Homs; his report, therefore, covers rather less than ten months. No important change occurred during this period. The number who attended the preaching services and the Bible class, did not materially increase; there was some advance in knowledge, however; and the prospect has brightened for future labors in this direction.

Mr. Wilson has devoted a portion of his time to visiting certain Maronite villages. As the result of his observations, he makes the following statement: "This district may now be regarded as so far opened to the missionary, that he can visit the Maronite villages without danger of personal violence; yet respectful treatment is more than he can be sure of. A few months since an Arabic Psalter, given to the son of a Maronite priest at his own request, was taken from him by his father, and committed to the flames. Where the word of God is thus treated, it would be presumption in his servants to hope for a cordial welcome. Yet even Maronite prejudices are gradually melting away; and the time may be much nearer than we have dared to hope, when the villages of this sect will furnish an open and inviting field."

The distribution of books has been somewhat

checked by the scarcity of money. "It is too much," Mr. Wilson says, "to expect that the million will not provide bread before they buy books." The subjoined extract from the report is valuable: "Our books are doing a good work; and with proper care on our part the demand for them, in ordinary times, will constantly increase. The style of the printing is very popular with all classes. Moslems, even, contribute not a little to the support of the press by purchasing our Geographies and Grammars; and could the death penalty be abolished, it is probable that not a few of them would purchase the New Testament now in the press."

poorer; while the Syrians have not the semblance of an educational establishment. The Sabbath is the greatest of the three weekly market-days; and the Christians are very shameless in their profanation of the Lord's day. Intemperance, it is said, prevails to a considerable extent, but probably less than in many other places. The private character of the Christians is, so far as I can judge, better than in other cities where temptations more abound. In common with Orientals in general, they are wanting in firmness and independence of character; and, as a consequence, the priests have every thing pretty much their own way."

Homs.

ANNUAL REPORT.

MR. WILSON arrived at Homs with his family on the 27th of October; so that his "annual report" embraces the incidents of only a small part of an entire year. And during this short period he did little more than "make a beginning." In favorable circumstances, he might have had a small congregation of attentive hearers. But this encouragement he was not to receive in his earliest labors. "A few days after our arrival," he says, "the Greek Bishop denounced a curse against any of his people, who should put themselves in the way of our influence. This will account for our not having been able as yet to gather a regular congregation upon the Sabbath. But the dread of the curse will gradually pass away; and we hope ere long that we shall have a regular preaching exercise and a Bible-class."

In describing his field, Mr. Wilson states that the Greeks of Homs number about six hundred families; the Syrians, about three hundred; and the papal Greeks, about sixty. These figures show that the Christian element is larger than usual. The following extract sets forth the character of the people with whom our missionary brother will have the most to do: "The mass of the people are weavers, in very moderate circumstances as respects property, especially the Syrians, among whom there is only one man of wealth. And it would seem that with him caste is stronger than sect, since he has married his children into the families of wealthy Greeks. Owing to the comparative poverty of the people, there is less of the pride of life than we find in some other cities of the land; and while there may be comparatively less of intelligence, we cannot but hope that there will be a greater readiness to embrace the humbling truths of the gospel. Education is in a low state. There is among the Greeks one school of little worth; among the Greek Catholics there is another still

Aintab.

DR. PRATT'S VISIT TO OORFA.

In a recent letter of Dr Pratt, we have a brief description of an excursion to Oorfa. Leaving Aintab on the 23d of November, he proceeded to Orool, distant six hours, where he spent the night. "While waiting at the door of a miserable khan," he says, "an Armenian invited us to lodge in his house, which we were very glad to do. Dr. Smith, in the last tour he ever made, found it very difficult to secure a lodging, and would have been driven away, but that he threatened them with punishment from the Governor of Aintab, at the same time taking down the names of the leaders of the crowd. I soon had an audience of ten, to whom, for some three hours, we showed the truths of the Word, 'no man hindering.' Kara Krikor made them a visit in the summer, taking advantage of some business, and actually preached in their church. We hope to get a teacher into the village in the course of a year."

On the following day, Dr. Pratt went to Birijik, where he spent six days, "much refreshed by the company of the little band of seven families, every member of which is Protestant, an unexampled fact elsewhere in our field. The usual audience is about sixteen; but at one service we had twenty-three; and I saw quite a number of Armenians while there. There is opposition, but not severe persecution; and we regard our work as in a hopeful state. One of the sisters has given one dollar and twenty-eight cents to purchase four Testaments for distribution; and she has two dollars on hand for some good work, all the fruit of her own labor."

State of Things at Oorfa.

The following paragraphs will be read with mingled emotions.

I found a few at Oorfa, who seemed to have eaten of the bread of life; and some of them are very lovely Christians,

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